ters, which the world will be long in freeing itſelf from, and whoſe deadly graſp ſtops the progreſs of the human mind, is not yet aboliſhed.

Let not men then in the pride of power, uſe the ſame arguments that tyrannic kings and venal miniſters have uſed, and fallaciouſly aſſert that woman ought to be ſubjected becauſe ſhe has always been ſo.—But, when man, governed by reaſonable laws, enjoys his natural freedom, let him deſpiſe woman, if ſhe do not ſhare it with him; and, till that glorious period arrives, in deſcanting on the folly of the ſex, let him not overlook his own.

Women, it is true, obtaining power by unjuſt means, by practiſing or foſtering vice, evidently loſe the rank which reaſon would aſſign them, and they become either abject ſlaves or capricious tyrants. They loſe all ſimplicity, all dignity of mind, in acquiring power, and act as men are obſerved to act when they have been exalted by the ſame means.

It is time to effect a revolution in female manners—time to reſtore to them their loſt dignity—and make them, as a part of the human

human ſpecies, labour by reforming themſelves to reform the world. It is time to ſeparate unchangeable morals from local manners.—If men be demi-gods—why let us ſerve them! And if the dignity of the female ſoul be as diſputable as that of animals—if their reaſon does not afford ſufficient light to direct their conduct whilſt unerring inſtinct is denied—they are ſurely of all creatures the moſt miſerable! and, bent beneath the iron hand of deſtiny, muſt ſubmit to be a *fair defect* in creation. But to juſtify the ways of Providence reſpecting them, by pointing out ſome irrefragable reaſon for thus making ſuch a large portion of mankind accountable and not accountable, would puzzle the ſubtileſt caſuiſt.

The only ſolid foundation for morality appears to be the character of the ſupreme Being; the harmony of which ariſes from a balance of attributes;—and, to ſpeak with reverence, one attribute ſeems to imply the *neceſſity* of another. He muſt be juſt, becauſe he is wiſe, he muſt be good, becauſe he is omnipotent. For to exalt one attribute at the expence of another equally noble and neceſſary, bears the ſtamp of the warped

reaſon